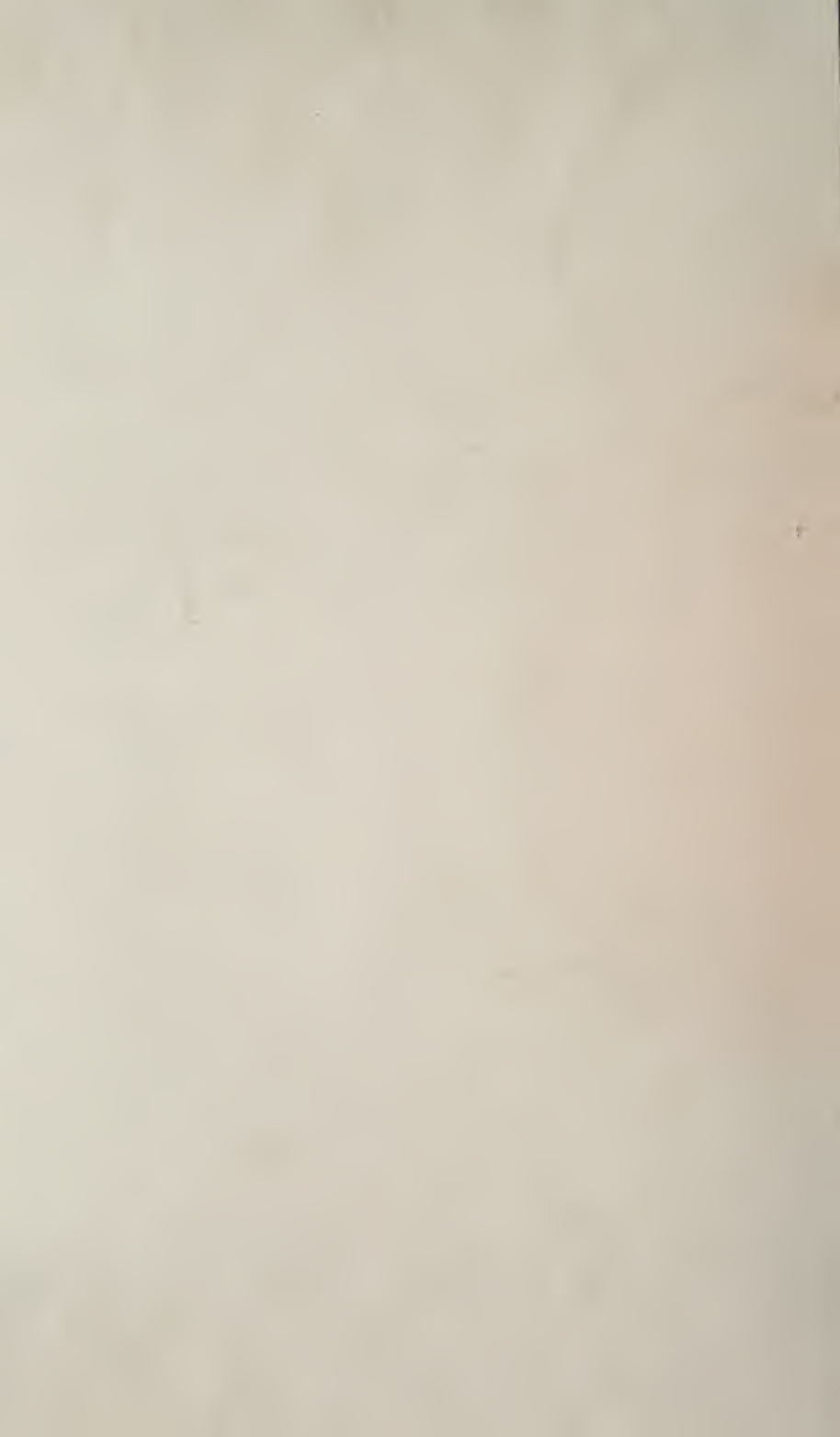


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THE
Missionary Magazine
 AND
CHRONICLE.

INDIA.

SOUTH TRAVANCORE.

THE following review of the early history, progress, and results of the Society's labours in Travancore, has been kindly furnished by the Rev. J. O. Whitehouse, at present on a visit to this country, and we are persuaded it will be read with great interest by all those who delight in tracing the progressive steps by which a numerous body of people, once the victims of gross ignorance and idolatry, have been brought into the light and liberty of the Gospel:—

“The map which forms the Frontispiece to the present Number is designed to furnish the intelligent and earnest student of the subject of Christian Missions with an outline of a part of the field occupied by the London Missionary Society in Travancore.

“Travancore is the name given to a small kingdom stretching along the southern portion of the western coast of India.

“From a small fort, a few miles east of Cape Comorin, its boundary line runs along the range of the western Ghauts, at an average distance of forty miles from the shore of the Indian Ocean, and having traversed a distance of about 175 miles in a north-westerly direction, suddenly bends towards the west, and makes its exit along the Periar river in the ocean, which forms its western boundary. Within these ocean and mountain borders there is included the small province of Cochin, which has a native government distinct from Travancore; and after this deduction there remains an area of about 6500 square miles, which forms the kingdom of Travancore.

“There is a legend which seems to indicate that the land now occupied by the kingdoms of Travancore and Cochin, together with a small portion of territory north of the former, was once submerged by the ocean, and the legend states that the recession of the sea was owing to the penances and prayers of a hero, who, as an atonement for past guilt, bestowed the land thus acquired on the Brahmins.

“There may be a foundation of truth in this. It is certain that the Brahmins are a highly favoured class in Travancore, and a class exerting a very powerful influence on the Rajah and higher native officers, and, of course, through them on the kingdom in general.

“Though the Brahminical religion has been for a long period the acknow-
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ledged religion of the state, and the Rajahs have been most rigid in their practice of the multiplied forms and ceremonies of idolatry, under the guidance, not to say the bidding, of the Brahmins, the preaching of the truth of the Gospel in Travancore has been attended with a success not merely apparent, but real, unparalleled in any other part of India, except in the neighbouring province of Tinnevely.

“The first marked success accompanying the publication of the Gospel, both in Tinnevely and Travancore, appears to have been the result of the efforts of earnest native Christians, who had received the truth from Swartz, Kohlhoff, and others of that sacred band who have gone to their reward, but who were for some years the messengers of peace through Christ in the neighbourhood of Tanjore.

“Early in the present century, about the year 1805, an ascetic was seen at the door of the church at Tanjore, listening to a discourse delivered by the Missionary, Mr. Kohlhoff. He had been on pilgrimage to the sacred shrine at Chillumbrum, and was returning homeward to Myládi, a small town in Travancore, dissatisfied with the results of his penances and toils, and increasingly disgusted with the emptiness, folly, and impurity of the Brahminical system. He was ready to listen to the pure, elevating, and satisfying doctrines of Christ, and his conviction of the truth of Christianity, arising from the instruction he received during his stay at Tanjore, was so strong, that he renounced idolatry, embraced Christianity, and received baptism.

“After this he proceeded to Myládi, and there, both by his words and his example, showed the power of Christian truth.

“At his solicitation Mr. Ringeltaube, a Missionary connected with the London Missionary Society, who was waiting for the guidance of Providence to a field of labour, was sent to Travancore about the year 1805.

“The favour shown and the assistance rendered to Mr. Ringeltaube by Còl. Macaulay, then British Resident in Travancore, exerted a powerful interest on the native mind, and the consequence was, that many of the lower classes made a profession of Christianity. These, while they might to a limited extent have recognized the great superiority of Christianity to the religion of their fathers, felt that protection from the oppression of the powerful and wealthy, as well as other temporal advantages, might result from their connecting themselves with the religion of the British. Though the majority of the early adherents to Christianity may have been influenced by inferior motives, there were some who from the first received Christianity in the love of its truth and its Author, and even of the larger class, many, by the blessing of God on the instruction given, assumed by degrees a higher position than that of time-servers, and maintained their connection with Christians because of the excellence of the religion they professed.

“The classes which became the earlier professed followers of Christ in South Travancore were the same which now form the great majority of the Christian population there.

“These classes are two, with only a small exception. The higher class is that of the Shanars—a simple people, engaged in husbandry, but especially in the culture of the palmyra tree, which forms their principal source of livelihood during the year.

“The lower class is that of the Pariars, who, until 1855, were not as a people free subjects, like the Shanars, but were field and farm slaves, regarded, both by slaveholders and the law of the country, as property which might be bought or sold.

“Myládi, the earliest station of the London Missionary Society in Travancore, stands in a central position in the Nagercoil District, and the greater part of the land north of Myládi and Nagercoil is occupied in the rice cultivation, and most of the villages there whose sites are laid down in the map contain many Pariar inhabitants, and in these many chapels for Christian worship have been erected, the attendants at which are chiefly of that class.

“On the other hand, the strip of land lying between the sea and the main road from Cape Comorin, running to the north-west, is too high to allow of the irrigation necessary for the culture of rice, the staff of life of the natives of India, and is to a great extent covered with topes, or groves, of palmyra trees, among which are to be found a few fields used for a cultivation requiring less moisture than the rice plant. Most of the inhabitants of this southern strip of land are Shanars, many of whom now attend at the chapels, which are very numerous in that district.

“The ancestral religion of the Shanar and Pariar Christians was *Demonolatry*, a form of worship which, while it is traceable to the same tendency of human nature which originated and constructed the Brahminical system of idolatry, is quite distinct from it.

“Most of the early Travancore Christians, and many of those who now form the Congregations, in times of disease or impending calamity, formerly prostrated themselves under the deep shade of a wide-spreading banian-tree, before hideous images of supposed powerful and destructive beings, making offerings and vows to appease the demons' wrath and secure deliverance from some painful or dreaded infliction, while others were wanderers under the dark and delusive system of Popery, without even a glimmer of true Christian light, and putting a vain trust in the fancied efficacy of empty forms.

“Among these victims of error and priestcraft, the eccentric but earnest Missionary, Mr. Ringeltaube, laboured for twelve years, and during that time baptized many, collected numerous congregations, especially in the southern part of the Nagercoil District, and built several substantial chapels, some of which remain in use to this day.

“He was followed by other Missionaries, and by them the Missionary centre was changed from Myládi to Nagercoil; and the operations of the London Missionary Society were extended to Quilon, a distance of 100 miles from Cape Comorin.

These men of God laboured far away from the observation of their fellow-countrymen, struggling against the ignorance and prejudice of the people, and the varied and annoying opposition of those in power, and by their ministry the number of professing Christians greatly increased.

“By the schools which they opened, by the Christian organization which they established, and the suggestions and aid they offered in secondary matters, the native Christians gradually improved in knowledge, order, and habits; and the traces of their long and persevering efforts are now most distinctly to be seen in the dress and habitations, the general deportment and desire after education.

of many, as well as in the advanced position in intelligence and moral character occupied by many of the Travancore Christians of the present day, when compared with that of their degraded, filthy, and devil-fearing ancestors.

“For some years there have been stations, forming centres of action, all along the line of country occupied by the London Missionary Society in Travancore. These are at the present time seven in number, viz., James Town, Nagercoil, Sánthapuram, Neyoor, Páreycháley, Trevandrum, and Quilon. At these stations, besides numerous day schools, there are boarding schools for boys and girls, and at Nagercoil there is a seminary for the education of young men for the work of Christian teachers and schoolmasters, and a printing press employed in producing a Christian literature for the people.

“Around these stations, as may be seen by reference to the map,* are numerous villages in which Christian congregations attend worship every Sabbath, and day schools for boys and girls are in regular operation.

“Within the whole area from Cape Comorin to Quilon, including a small district in Tinnevely, bordering on Travancore, there are, under the superintendence of six Missionaries, 18,000 professing Christians, 2000 members of Bible classes, 800† Church members, 6000 boys, and 1100 girls in schools.

“Thus the work of the servants of God in this interesting field of Christian labour has not been in vain. Amidst numerous disappointments and fears, they bore the burden and heat of the day. Though the earlier labourers are removed from these scenes, the work is carried on by others, by whom, as well as by a large number of native teachers who have been raised up and trained, Christ is exhibited in the glory of his saving power and love to the Christians and heathens around, and they have the high and holy pleasure of knowing that many have received Christ, and are walking humbly with God.

“May the Lord of the harvest inspire many to give themselves to his work in the vast territory of India, and may the love of Christ constrain all his people to devote themselves, their property, their influence, and their prayers to the extension of that kingdom which shall have no end.”

NORTHERN INDIA.

THE remarkable manner in which the Society's Stations in Northern India—threatened on every side during successive months by a remorseless foe—were protected from injury, has given frequent occasion to our Missionary Brethren to record their own signal deliverances, and to express their deep sympathy on behalf of the devoted men in other fields of labour who have been called to sacrifice their all in the cause of Christ. The

* A word of explanation is required respecting the underlining adopted in the map. The names of the central Stations are printed in larger type. An underline on the *left* hand signifies that there is a congregation at the place named; a single underline] on the *right*, shows that there is a day school at the place, but no congregation. A second underline on the *left*, indicates that there is a boys' school as well as a congregation; and a second underline on the *right*, is intended to show that there is also a girls' school.

† According to the latest returns, these numbers, both as to the Church members and scholars, are considerably understated.—Ed. *Miss. Chron.*

Rev. Jas. Kennedy, of the *Benares* Mission, in a letter dated 22nd April, after noticing a visit he had recently paid to *Mirzapore*, and observing upon the good work in progress at that Station, proceeds to give an account of his interesting interviews with the suffering Native Christians at *Allahabad*, who, in the absence of their Missionaries, and in the midst of persecution and distress, had remained steadfast in their allegiance to the Saviour.

VISIT TO MIRZAPORE.—THE MISSIONARY
AND HIS FLOCK.

“Early in January,” writes Mr. K., “I went over to Mirzapore, and remained nearly a fortnight with my dear friends, Mr. and Mrs. Sherring. I was happy to find them busily engaged at their work, with almost all their people again around them. The type which had been hastily buried had been dug up, and the press people were laboriously engaged in re-arranging and cleaning it. I went almost daily to the city with Mr. Sherring and the Catechists, and was much pleased with the numbers who stayed often for a considerable period to hear the Gospel. They listened with very encouraging quietness and attention to the instruction addressed to them. Now and then a man was inclined to cavil, but he met with much less countenance from his fellow-hearers than a bold Pundit commonly gets at Benares when he comes forward to oppose us. I cannot say I discerned even in the friendly portion of our audiences anything to indicate just conceptions of the nature and claims of Christianity, or any readiness to submit the heart and life to its rule; but the respect and attention were, so far as they went, very gratifying. It is evident that on the people at Mirzapore, as on many elsewhere, a deep impression has been made in favour of British prowess and British justice. January being the holiday season in Northern India, the Free School was shut, but Mrs. Sherring was going on nicely with her Girls’ School. Some of the Vernacular Schools were also open. I had the pleasure of assisting Mr. S. in his Sabbath-day services, which seemed to me as well attended as in former years. Altogether I was much gratified with what I saw at Mirzapore. When Mr. S. was appointed to the exclusive charge of the Mirzapore Mission, I had misgivings. As

he had been only a few years in the country, I thought the charge entirely beyond his strength. Little did I then think of the trying scenes before him, and before us all. If I had foreseen these, I should have anticipated his breaking down altogether; but far otherwise has been the case. I know intimately his conduct all through last year, and I feel myself bound to say that in my opinion not one of the senior Missionaries could have acted with more kindness, wisdom, zeal, and self-denial. He exerted himself to the utmost for the good of his people; exposed himself often to great danger; kept with the Native Christians when some might have thought it proper to have left them; and altogether conducted himself in a manner worthy of admiration. His conduct has been appreciated by the Native Christians, who I know regard him with warm affection. He has indeed, if I can judge by the remarks I have heard some of them make, secured in a remarkable degree their love and esteem. Since he took charge of the Mirzapore Mission he has made marked progress in the knowledge of the native languages and in facility of speech. * * *

INTERESTING MEETINGS WITH THE SUFFERING
NATIVE CHRISTIANS AT ALLAHABAD.

“From Mirzapore I went on to Allahabad. I received a letter from the leading man among the Native Christians there, expressing the great pleasure which a visit from me would give them. All the Missionaries having left some months ago, I was particularly desirous to visit the Native Christian community at that station. As I travelled I saw traces of the dire rebellion which had been raging for some months, in burnt-down houses and well nigh desolate villages. The road was well frequented, but I met more men bearing arms than was

agreeable for a quiet traveller like myself. Though we have had disturbances at Benares, and our full share of anxiety, it was on reaching Allahabad I saw for the first time on a large scale the desolating effects of the mutiny. I had been frequently in that place, and knew it well. It was one of the finest stations in Northern India. It was for nine days in the hands of mutineers and rebels, who were left unchecked to pursue their own course. If they had been demons let loose from the pit they could not have pursued with more fury the work of desolation. Most of the houses having roofs of combustible material were easily burnt down, but there were several flat-roofed houses with thick beams and stones laid over them which were not so easily destroyed. In some cases resolute and too successful efforts were made to destroy even these; but the toil was found too great, and a very few houses escaped with the destruction of the furniture and fittings of every description. Among these were the Station church, and the principal chapel of the American Mission. It was quite melancholy to walk over the place and see house after house in ruin, with nothing to be seen but pieces of charred wood and tottering walls, and then to remember how many who occupied these houses had been ruthlessly slain ! * * *

"The Native Christians live at two different parts of Allahabad, separated about three miles from each other, with a view to the convenience of their respective employments. I got a tent erected at one of these places, and I visited the other place as frequently as possible. I received a most cordial welcome from the Native Christians. I had much and most pleasing intercourse with them, and had most interesting accounts of their sufferings and perils. Some of their children had died from exposure, and some of the orphan girls had been lost. No one knew what had become of them. Considering the circumstances in which they had been placed, the wonder was that the Native Christian community had not been utterly destroyed.

* * *

"On Sabbath I preached at the two places where the Native Christians are located.

I have seldom had more attentive audiences. Their principal place of worship was on that day reopened for public worship. Windows, doors, sittings, everything breakable had been destroyed at the time of the mutiny. When the Native Christians returned, they thought it preferable to meet for a time in one of their own houses for worship. When I was there it was resolved to recommence the services in this chapel. No window or door had been restored, no sittings had been put in, but the place was well cleaned; matting was spread on the floor, and the people sat on it. I need not say I preached in this sanctuary with very peculiar feelings. The people evidently felt much, as the reoccupancy of their place of worship, looking now so differently from what it had done, vividly reminded them of the scenes through which they had passed since they last assembled in it in May, 1857. One man sat before me listening most devoutly to God's Word—a Native Christian from Futtypore, in whose narrative I had been deeply interested, and from whom I could scarcely withdraw my eye as I spoke. He had suffered much for the name of Christ. He had fled with others when the mutineers got the upper hand. He fell in with some Sepoys who had seen him at Futtypore, and who recognised him as a Christian. They called on him to deny Christ, and made him large promises, but he said he would rather die than deny his Lord and Saviour. They, on hearing this, hacked him in the most cruel manner with their swords, and left him as dead. He lay insensible for several hours, and then coming to himself, he crawled to a small village in the neighbourhood, where there were low-caste Hindoos, who pitied him and treated him with the utmost kindness. His hand had been so cut a little above the wrist, that it required only a slight pull to take it off. By the advice of the poor people among whom he had gone, the stump was put into oil, which checked the violent hæmorrhage. He was concealed, tended and fed for some weeks, till he was able to make his way to Allahabad. All about his head, neck, and arms, there were the marks of the fearful gashes, the wounds his cruel enemies had inflicted. Owing to the want

for so long a time of proper medical treatment, the stump had not entirely healed, and the health of the poor man was so affected that I do not think it likely he has many days before him on earth. He seemed to me a very simple, earnest Christian. A few years ago he was a bigotted Hindoo. It has been common to say that persecution would scatter Hindoostanee Christians like chaff, but thanks to the grace of God, this is not the only case presented last year when Hindoostanee Christians were found ready not only to suffer, but to die for the sake of the Lord Jesus. * * *

"I had intended to have remained over a second Sabbath at Allahabad, but one of the Missionaries—my much-esteemed friend Mr. Owen—having in the meantime arrived, and my presence in Benares being required, I thought it well to bend my steps homeward. * * *

CONVERSION AND BAPTISM OF A SEPOY, AT BENARES.

"On Sabbath, March 6th, we had a very interesting service. Wazeer Singh, a Seikh by birth, and for several years a Sepoy in the 28th Bengal Native Infantry, was received by baptism into the Christian Church. This man had heard the Gospel four years ago from the mouth of an American Missionary at Saharunpore. A favourable impression was then made in his mind, which has not been since effaced. In April of last year he was sent with a company of his regiment from Shahjahanpore to Budain in Rohilkund. There was no Missionary at the place, but Mr. Edwards, the magistrate, was in the habit of collecting for public worship every Sabbath all who bore the Christian name. This man heard of

the service, and wished to be admitted to it. His request was of course complied with. He then told Mr. Edwards he had long wished to become a Christian, but it was impossible for him to be so while he remained in the army, and he begged Mr. E. to obtain his discharge. This was done, and he was taken into Mr. E.'s service. Less than a month elapsed when the whole country was in a blaze. Mr. E. survives that dreadful period after having passed for months through a series of adventures and perils more remarkable than those imagined by the liveliest writer of romance, and for his preservation he is more indebted to this man than to any other. Wazeer Singh clung to his new master with unswerving fidelity; he gave him most valuable counsel on some most critical occasions, and in his service exposed his life to most imminent danger. When at Allahabad I met Mr. E., whose schoolfellow I had been many years ago in the Inverness Academy, and from him I heard first about Wazeer Singh. I conversed with the man, and was much pleased with his apparent simplicity. On his master's coming to Benares as judge, I had many opportunities of conversing with him, and of instructing him in Divine truth. For some weeks he came almost daily to the Mission-house. His knowledge was very limited, but he had got a hold of the great leading doctrines of Christianity; he had given no ordinary proofs of his sincerity; he was very eager for baptism, and we did not think it right to delay the administration of the rite. A large Native congregation was present on the occasion, and I trust we had the Divine presence and blessing."

"THE JOHN WILLIAMS."

TWELFTH MISSIONARY VOYAGE TO WESTERN POLYNESIA.

PORTIONS of the Journal of the Missionary Deputation, descriptive of their visits to Aneiteum, Eramanga, and the Loyalty Islands, having already appeared in our last Number, the following extracts will refer to the other Islands visited in the course of the same voyage, and where, through the labours of Native Agents, the way is preparing for the wider spread of the Gospel.

In order to throw light on some of the allusions in the Journal, it may be proper to explain that when Messrs. Drummond and Harbutt, the Deputation, arrived at Aneiteum, they found at anchor in the harbour the "John Knox," a Missionary schooner, built at Glasgow, and sent out by the supporters of the New Hebrides Mission to enable their Agents to prosecute their labours on the Islands in the vicinity of Aneiteum in a more efficient manner. According to previous arrangement, therefore, Messrs. Geddie and Inglis made their first trip in the "John Knox," in company with the "John Williams."

"The 'John Williams' sailed from Apia, Upolu, on the 27th of May. She had on board the deputation, Messrs. Harbutt and Drummond, with the family of the former; Mr. and Mrs. Gordon, on their way to join the mission of the United Presbyterian Church of Nova Scotia, in the New Hebrides; three Rarotongan teachers and their wives, two natives of Savage Island, and a young man who had attended for some years the Malua Institution, returning to his father, who is a Samoan teacher labouring on Savage Island; also a youth who had been some time in Samoa, returning to Nengone, his native land. On the following morning, we came to anchor at Matautu, Mr. Pratt's station on the island of Savaii; and in the afternoon of the same day, we left Samoa, and bore away for the New Hebrides. * *

TANA.

"As we approached Resolution Bay, (11th June,) we were suddenly thrown into a state of considerable excitement and alarm, by the vessel striking upon a small hidden rock, jutting out a considerable way from the reef, on the left-hand side of the entrance. She stuck fast for a short time; but, by the aid of the wind and sails alone, she was very soon got off, and into deep water again, without sustaining any damage but the loss of a small piece of her false keel, and a very little of her copper torn from its place. Just when the thought was passing through our mind that perhaps the 'John Williams' had done the work God had assigned her, and that perhaps he would provide for those on board a home on Tana for a season, from which might radiate a light that would disperse her moral darkness, and bring her degraded sons to the foot of the cross, just at the moment this thought flashed across our

imagination, God interposed for the safety of the vessel, and read us a lesson of another kind, by taking us 'in safety into our desired haven. The 'John Knox' followed hard after us into Port Resolution, and was soon at anchor by our side.

"It will be remembered by our readers, that the 'John Williams,' when she called at Tana, in 1854, landed on the south-east side of the island, at a place called Iuakarakā, about twelve miles from Resolution Bay, two teachers from Aneiteum, who were placed under the protection of Iarisi, a chief who had been induced to ask for teachers, when at Aneiteum, from the good effects he had seen produced there by the teaching of the Missionaries. Prosperity has attended the labours of these teachers at the above station. They live there in safety, and most of the people, if not all, listen to their instructions.

"Three other Aneiteum teachers were placed, some time ago, in the bay of Port Resolution. On the morning of our arrival, these teachers met us on board the 'John Williams.' Some of them had been sick, but were again well. They stated that the people had been very kind to them, and that they had never suffered from hunger. They had plantations of their own; but some of their taro was rotting, as they needed not to use it, they were so abundantly supplied with food by the liberality of the people. But we must not omit to state that these teachers are all chiefs of some importance on Aneiteum, that they have connections among the Tanese, and that they would have been supplied with food, even if they had not been teachers. They also stated that all the people at the harbour, whether heathen or professedly Christian, respect the Sabbath. They do no work in their plantations, nor fish, nor fight

on that day. The only kind of work done is the cooking of their food. A superstitious fear is said to be one of the causes of this. They are afraid lest yams planted on that day might not grow, and their fishing excursions not be attended with success.

"At Naumi's station, all the people had at one time abandoned heathenism; but sickness broke out amongst them, and only twelve persons remained firm to their first resolution. At Miaki's station, formerly the residence of Messrs. Turner and Nisbet, two individuals only profess to be Christian. There were many more some time ago, but an epidemic broke out among the people, and they are all returned to heathenism, except the two mentioned. Ten men died in the bay. Possibly more women and children died, as these are not so well nursed as the men during sickness.

"At ten villages, all the inhabitants used to meet for Divine worship at their places for holding public assemblies; but, since the epidemic broke out among them, only two or three attend; and the others talk of killing the teachers. Some time ago, on a Saturday, the people all assembled, and they said in their meeting, that they would kill the teachers on Sabbath; but on that day, the teachers had their meetings as usual, and nothing was done to them. Capt. Edwards, who happened to be at Tana at this time kindly offered to take the teachers to Aneiteum, but they chose to remain, and wait coming events. It was pleasing to hear the testimony given by the teachers to the kindness shown them by this gentleman and others engaged in the sandal-wood trade.

"In addition to the three stations hitherto occupied by Aneiteum teachers, other three have been opened; and the Aneiteum brethren hold themselves in readiness to occupy other stations as soon as they are eligible.

"The practice of strangling widows on the death of their husbands, prevalent on Aneiteum in the days of heathenism, was introduced into Tana from that island, some years ago. This diabolical custom is practised in Port Resolution bay, and is said to be spreading widely over the island. Some of the inland tribes are at war with each other, and it was reported that three bodies of those slain in battle had been cooked and

eaten near the harbour, about the time of our visit.

"On Saturday, the 13th, we had a meeting on board the 'John Williams' with all the principal chiefs residing on the shore around the Bay. They all professed a desire to have a missionary to reside among them; but, they said, they were afraid lest an island tribe of disease makers should declare war against them, if they received one; and then, should they be conquered, they would not be able to protect him. They therefore expressed a wish that Aneiteum teachers only should be left with them for another year, during which time they would try and get the tribe of which they were afraid to consent to their receiving a missionary. Among these chiefs was old Kuanuan, the missionary's unchanging friend. He is now a very old man, and was much delighted to see us. After hearing the decision of the chiefs, we were unanimous in thinking that Mr. Gordon should not take up his abode on Tana, but proceed to Eramanga, and examine that field of labour.

"In company with our female friends and children, we walked all round the bay, and went inland a little way, and examined one of the villages. We also went to see one of the teachers' houses, which is a very comfortable little cottage, all things considered. Wherever we went, the people seemed friendly; and we fondly hope the day is drawing near when the adamantine walls of the prison house in which this unhappy people are confined, shall be broken down, and the iron fetters with which they are bound burst asunder, and 'the prisoners brought out from the prison, and those that sit in darkness out of the prison house.' Having finished our business at Tana, we left in the evening, about six o'clock, and, on Sabbath morning, the 14th, we came to anchor in Dillon's Bay, Eramanga. * * *

FATE.

"On the morning of the 18th, we stood close in to this island, and sailed along near the shore. After we had stood off and on for some time, near Olatapu, we saw a canoe, with three men in it, coming out to us. They came on board, but they could not understand our speech, nor we theirs. We then stood in to Erakor, and

soon saw several canoes coming towards us. In one of these we saw a man sitting, dressed with a red shirt, and a kind of covering on his head. As soon as the canoe in which he was reached the vessel, he came on board, and presented to us a copy book containing certificates of his good character, written by different captains of vessels which had called here. He is named Lare, and he is a very nice looking youth. He could speak a little English, so that from him we got the information we wanted. He told us that old Pomare was still alive, and that 'he make Sunday, and very much want Samoan man teach him Sunday.' He said, there were nine persons ashore at Pomare's village 'who speak Sunday.' We asked him if he would go with us to Samoa, and learn to 'speak Sunday;' but he declined, and giving his head a significant shake, said, 'Me go whale ship—New Zealand; me go Japan: he too much cold.' We told him there was no cold at Samoa, and that our ship was not a whale ship. He looked up to the sails and replied, 'Me know ship—ship belong Sunday.' But we could not persuade him to go with us. Whilst we were engaged in conversation with this young man (certainly one of the finest looking youths we have ever seen in any part of the world), another canoe approached the vessel, on the front of which was a man, dressed with a printed shirt and an old hat. When young Lare saw the canoe, he became quite excited, and called out, 'These men can speak Sunday.' We asked Lare to tell the men in the canoe to go for Pomare. And, having put on board the vessel 'the man speak Sunday,' the other two went off for the old chief with great glee. After some time he arrived, in company with those 'who make Sunday,' and one of his sons, a nice looking youth. He expressed a very strong desire for teachers; and he said, the whole village in which he lived wanted teachers. We had only one Rarotongan teacher on board, and we were unwilling to leave him alone; but we promised to try and get another at Nengone, and then return, if possible, with the two, promising to send him teachers next voyage, if we failed to get a second at Nengone. The young man Lare came from an go, a place at which we did not call;

he said, all the people at that place were heathen: 'No man speak Sunday there.' But he said, the teachers would be quite safe at Erakor, Pomare's village. Pomare affectionately inquired after his son-in-law, Snalo, who is at Samoa. He wished very much to see him. We told him he was well, and living on the island of Savaii. He seemed much pleased to hear of him. He allowed us to take another son of his with us, who wished very much to go to Samoa. He was accompanied by another youth of the same age, whom we also brought. Pomare said, they might stop at the Malua Institution, one, two, or four years, if we wished it. This shows the confidence the old man has in the missionaries, and the light in which they are viewed by him. Mr. Inglis also took a young man with him to attend his school at Aname.

"When we parted with Pomare and our Fate friends, they insisted very much on our leaving with them Nootu, the Rarotongan teacher. The teacher himself wished very much to be left with them; but, much as we admired his devotedness, we could not think of agreeing to the proposal. The climate is reported to be so very unhealthy that we thought it would be cruel to place a single teacher on the island.

"A considerable number of natives came off to the vessel from Erakor, with spears and other things to sell. We had a strong desire to go ashore and see the settlement, but as it was drawing towards evening, and as no particular object would have been gained by going ashore, we thought it better not to detain the vessel another day. So, after giving Pomare and some of his friends, 'who make Sunday,' a few small presents, we parted with them, and they left the vessel.

"The men 'that speak Sunday,' our readers will easily perceive, are those on whose hearts the Gospel preached by the teachers has produced so great an effect, as to lead them 'to call the Sabbath a delight,' to worship God on that holy day, and do what they can to impart to others the little knowledge of his ways which they have acquired, by telling them of that God 'who so loved the world, that He gave his only-begotten Son,' to suffer and die for it, 'that whoso-

ever believeth on Him should not perish, but have everlasting life.' May we not hope that the 'handful of corn' sown at Erakor shall yet bear fruit, that 'shall shake like Lebanon;' and that the Christian inhabitants of the Island of Fate shall, before many years have passed away, 'flourish like grass of the earth,' and become 'numerous as the dewdrops of the morning?' Is anything too hard for the Lord? No, verily; the tears shed, the toils undergone, the sufferings endured, the dying testimony borne to the power of the truth, and the blood shed by the hands of the assassin, are the sure forerunners of a great and glorious victory. * * *

BRITANNIA ISLANDS.

"We had on board for Uea, the largest island, two Rarotongan teachers, viz.: Kakorua, who had been for some years on Lifu, and Nootu, direct from Rarotonga; and two Nengone teachers, sent by Messrs. Jones and Creagh. On the 2nd of July, we entered the extensive lagoon on the south side of these islands, and came to anchor at Uea, about two or three miles from the shore, opposite Fazane, the land of Whenagay, king of the larger part of the island. Shortly after we came to anchor, one or two canoes came off to the vessel, in one of which was Kaumah, a chief of considerable rank. He said he wished a teacher to live with him; but, as their king Whenagay had been killed by Pascet, the principal chief of Viki, a place on the other side of the island, where two Roman Catholic priests reside, he was resolved to avenge his death. For some time past, two teachers, sent by Messrs. Creagh and Jones from Nengone, have resided on this island. One of these teachers is a man of Tongan parents, but born on Nengone. He was received into the church at Nengone. We learned that they had no canoes, and Captain Williams kindly sent a boat for them. They came off without delay; and, as the Tongan spoke Samoan pretty well, we had no difficulty in learning what was the state of the people. The teachers live among them in perfect safety, and are allowed to preach the Gospel to them. They seem to have considerable influence among the people, but the latter are still as savage looking as if they had never heard of Christ.

The present king, Whenagay, is but a child, and the chief, Valu, his uncle, now acts as regent. Valu came on board, and seemed pleased when we told him that we had brought two Rarotongan and two Nengone teachers to live among them, and instruct them; and he said, he would consult with Whenagay and the other chiefs about the matter, on the following day.

"On Friday, the 3rd, we, in company with Mr. Inglis, went ashore and proceeded at once to the residence of Valu and the young chief, a residence which, we suppose, we ought to dignify by the name of palace. It is a substantial plastered house, supported by pillars, of a very large size, and made of beautiful hard wood. It measures 130 ft. by 30 ft. After consulting with Valu, who, in turn, consulted with his chiefs, it was decided that the four new teachers should take up their abode among them. We then walked about a mile along the shore, to call upon the chief Kaumah; but found, when we reached his mansion (a small hut, full of smoke), that he had gone on board the 'John Williams.' We then speedily followed him, and had a boat load of the teachers' things sent ashore. Mr. Inglis went ashore with them, and saw them safely landed on the beach. The boats then returned to the vessel, and took the teachers with their wives and the remainder of their things ashore. We went with them, and saw all their things safely placed in the king's house, where they had resolved to stay for a time, but with the intention of taking up their abode in different villages, as soon as practicable, after knowing a little of the language. The people, who assembled in considerable numbers, seemed pleased to see them. The sun was near setting, so, after bidding the teachers and their wives farewell, and committing them to the care of our heavenly Father, we returned to the vessel. * * *

NIUE (SAVAGE ISLAND).

"We sighted this island on the morning of Saturday, 1st of August, and at evening stood close in to Tamahatava, the station of Paula. He came off to the vessel in a canoe, and from him we learned that the work of the Lord continued to make rapid progress on the island. We intimated, through him, to the people of the land, that we should

spend the sabbath on shore, and requested that the teachers should be invited to meet us at his station, that we might have the ordinance of the Lord Supper together; and on Sabbath morning, we perceived, from the crowds of natives assembled near the road leading to the teacher's house and the chapel, that our request had been attended to. So, immediately after morning prayer, Mr. Turpe, the first officer, took us ashore in a boat, whilst the vessel stood off and on. We were accompanied by Mr. Creagh and his little boy, and Mrs. Harbutt and children. We proceeded at once to the teacher's house, amidst a crowd of natives sitting on each side of the path. They did not interrupt us in our walk, by their usual salutation, as they had been instructed by the teachers not to do so before the close of the services. It was a happy thing for us that they attended to their instructions, as we had found shaking hands with such concourses of people to be rather a formidable affair. After arriving at the teacher's house, we learned that so many of the people had assembled from different places that it would be impossible for them to get into the chapel, and it was proposed to hold the meeting at a place near, under the shade of breadfruit and banana trees. To this proposition we agreed, and had the native bell rung at once to call the people together. We were quite surprised to find an assembly of at least 2000 congregated on an island hitherto reported to contain only about 1200 inhabitants. The services were commenced by Paulo, the teacher placed at Tamahamutalau. He first gave out a hymn in the native tongue, which was sung by the assembled multitude, in strains not over refined, but sweet and melodious to a missionary's ear, and, we have no doubt, also to the ears of those ministering spirits who are sent forth to minister to those who shall be the heirs of salvation. After the hymn was sung, Paulo prayed in the native language; then followed our addresses in the Samoan language, which were translated by Paulo. The people listened to the words spoken with intense interest. Mr. Harbutt next baptized some children belonging to the teachers, after which, the ordinance of the Lord's Supper was administered to the teachers and the

other church-members present. This ordinance was accompanied with addresses in the Samoan language suitable to their circumstances. We retired to the shore, and returned in our boat to the vessel, with hearts filled with gratitude to God for what he had done for this once savage land, through the instrumentality of native agency.

"On Monday morning we again went ashore in company with Capt. Williams and Mr. Griffin, the second officer, to receive from the teacher of the station some arrow-root, belonging to the London Missionary Society, obtained in exchange for the edition of the elementary school-books sent to the island last voyage of the 'John Williams,'—every copy of which had been sold without half supplying the wants of the people; and also to receive a present from the people in the shape of supplies for the vessel. This was another deeply interesting day. The number of people present was not less than on the day previous; and their joy and delight on our approach seemed to know no bounds. We gave the teachers their supplies, and conversed with them about the state of the people, and the progress of their work. Their reports were very cheering, and of a highly satisfactory nature. Heathenism is completely subverted, and on that savage island which, only a few years ago, was the scene of ceaseless strife and savage warfare, Peace has established her reign, and men live together in unity and love, beneath the sway of her golden sceptre. The teachers expressed a strong desire for additional help, and we left with them Amosa and Sakaio, two Samoan teachers, who had laboured many years on Aneiteum, to assist them in their work. These teachers will occupy two additional stations, which will increase the number on the island to five. We left them two works, 1000 copies each; a sketch of Scripture History and a Doctrinal Catechism; these had been translated by the teachers here, and printed at Samoa; also a few copies of the New Testament, in the Samoan language, which some of the natives can speak, and others are attempting to learn. The teachers took a census of the island, a short time ago, and they report that it contains a population of 4276. The

entire population capable of instruction attend the schools of the teachers.

"At Tamahamutalau, Paulo's district, the number of catechumens is 240; at Tamahatava, Paulo's district, the number is 153; and at Avatele, the district of Samuela, 284.

"Capt. Williams was employed all day carrying off to the vessel the arrowroot above referred to, and supplies for the vessel, presented by the teachers and people. And, in the evening, highly pleased with our visit, we proceeded to the beach, amidst a crowd so dense that we found some difficulty in making our way through it. After getting into our boat we soon reached the vessel, which was waiting for us at a little distance, being highly favoured by the wind, which was blowing off the land. We then bore down for Avatele, Samuela's station, where we promised to call for more arrowroot belonging to the Society, and supplies for the vessel, which the people promised to have all ready for us as soon as we went ashore. This place we reached on the following morning, and without delay went ashore. Here we received the same kind of welcome that we had received at Paulo's station, the previous day. Indeed, many of the people whom we saw at the latter place had followed us thither, and were as ready for a shake of the hand as ever. Capt. Williams had the boats loaded immediately with arrowroot, and returned to the vessel; and we proceeded to the teacher's house. All around it were piled up heaps of yams, taro, banannas, &c. We examined the teacher's house: it is, like Paulo's, at Tamahatava, an excellent boarded house, with three or four rooms in it. The wood is of a superior quality. Every board in the house was cut out with a hatchet, one tree yielding two boards. What an immense labour must have been expended on it by the hewers of wood! We also visited the chapel adjoining the teacher's house. It is a very excellent piece of workmanship, with doors, venetian blinds,

and a good pulpit. It will easily seat a congregation of 400 people; but it is too small, as one half of the Sabbath congregation have to sit outside. All the pillars are made of excellent wood, and beautifully hewn. The Savage Islanders must be a very ingenious and industrious people. After inspecting the chapel, we returned to the teacher's house; and, after a time, took a short stroll through part of the settlement, to look at the nature of the soil which so abundantly supplies the wants of the people. The island is entirely of coral formation, very much resembling that of Nengone, but much more fertile. Nengone, in a few thousand years, will resemble more the present state of Savage Island. Capt. Williams was busily employed all day with his boats, carrying off to the vessel what the natives carried to the shore; and now he approached the shore for the last time, which was a sufficient warning for us to prepare to leave; and at last we left the teacher's house, and proceeded towards the sea, amidst an immense crowd of people of all ages, from the grey-headed great-grandfather down to the little urchin only but beginning to chatter. The process of shaking hands and bidding adieu went on without intermission till we reached the boat, into which we were tumbled, with some difficulty, from the shoulders of those who had picked us up, and carried us through the rising tide to the rock which bounded its approach.

"The Savage Islanders are a remarkably mild and intelligent-looking people. How marked the difference between them now and the portrait drawn of them by Williams, when he visited them in the year 1831!

"After calling at Tutuila, for the purpose of taking some oil on board, we came to anchor in Apia harbour, on Thursday morning the 6th of August, after an absence of ten weeks.

Signed { "G. DRUMMOND.
"W. HARBUTT."

SOUTH AFRICA.

EXTENSION OF THE KAT RIVER MISSION.

THE Rev. John Vanderkemp Read (brother of the Rev. James Read, of Philipton,) has recently entered upon a promising and independent sphere of labour in connexion with this Mission, of which he furnishes the sub-joined particulars in a letter dated Rutherford, 1st February ult. :—

“Van Wyks Doorns, to which we have lately given the name of Rutherford, out of respect to that gentleman, who has done so much for the promotion of Missions in South Africa, lies about 60 miles due north of Oskraal, on the margin of the Stormbergen, which form the boundary between the districts of Burghusdorp and Queen's Town.

“By the distribution of land which took place after the last war, five farms out of nine, which had been promised in lieu of ground taken from the old inhabitants of the Bushmen Station, were allotted in this neighbourhood to the principal men amongst them. Of these five farms, this fell to the lot of Mr. P. Uiltrecht, and, being the largest and most conveniently situated, it has been fixed upon as the Reik plaats of the coloured community. Here they come together on Sundays from Hermon, Reads Kuil, Vembria, and Gilboa, which are respectively about twelve, four, eight, and sixteen miles from Rutherford. There are also numbers of coloured people scattered amongst the farmers in the vicinity, especially on the Stormvergue — more than a hundred of whom have requested that their names should be registered as hearers; so that our congregation will in a short time amount to upwards of 260. Having received a call from this Church, in conjunction with the one at Oskraal, it has been arranged that I should come here once a month to administer the ordinances of religion. The people are not, however, left quite destitute of the means of grace during the intervening time—as Mr. Petrus Uiltrecht, a worthy son of our old Missionary Uiltrecht, has been making himself very useful by conducting religious services with the people of his place on the week evenings, and on Sundays, the elder and deacon take the services alternately.

“Up to this time I have not been able to come regularly every month, partly on account of the pressing engagements attendant on the formation of a new Station,

such as building, and other important works; and partly on account of the state of my health, which has suffered during the winter. The sudden transition from a summer in the hot valley of Gamtooskeuee, to a winter on the bleak ridges of Oskraal, seems to have fallen hard on my constitution. I hope, however, that against the return of another winter, the outer man will have been better acclimated, and that there will be more strength for duty.

“When the Church was handed over to me by my brother, it was in a promising state. I entered upon my work with diffidence, fearing that by the change of Ministers the work might suffer, and the fair blossoms wither and decay. But we are happy in stating that it has pleased the Lord to countenance our efforts. His good work has been carried on where it had been begun, and commenced where it had not before existed. We would, therefore, thank Him, and take courage. It has been our happiness to receive into the Church eighty persons, whom we hope the Lord had called into the fellowship of his dear Son. One very encouraging circumstance is, that the most of these are young people. There are also seven inquirers, some of whom are very hopeful. The number of Communicants is 36.

“To facilitate my conveyance between this Station and Oskraal, each congregation has made me a present of a horse, which has cost them £28.

“We are very busy with the erection of a place of worship in this place, the site of which is on a piece of ground measuring two morgen, which has been kindly granted for that object by the proprietor, Mr. P. Uiltrecht. The amount subscribed by the congregation is about £72. We hope to have the chapel ready in about two months, and intend opening the one at Oskraal and this one here, in close succession, in order that we might have the services of our Missionary brethren, whom we wish to invite on both occasions.”

MISSION DISPENSARY AT HONG KONG.

DR. WONG FUN, a native of China, having successfully prosecuted the study of medicine in the University of Edinburgh, was, at the instance and upon the recommendation of the Medical Missionary Society in that city, accepted as an Agent of this Society, and in August, 1856, he left England for China, with a view to co-operate with Dr. Hobson in the superintendence of the Mission Hospital at Canton. But finding, upon his arrival at Hong Kong, that the public disturbances at Canton would preclude his settlement in that city, he at once proceeded, with the concurrence of the Missionaries, to make arrangements for opening a Dispensary at Hong Kong. He accordingly commenced receiving patients on the 7th February, 1857. From that time the number in attendance has continued to increase, and it may be hoped that, of those who seek relief from their bodily ailments, not a few may find in the Great Physician one who is able and willing to heal their yet more inveterate spiritual maladies.

Under date Hong Kong, 26th November ult., Dr. Wong remarks:—

“Since I wrote you last, the number of applicants to the Dispensary has undergone a small increase. The following table will enable you to judge somewhat of its progress.

	June.	July.	Aug.	Sept.	Oct.
Total attendance	1531	2070	2157	2519	2375
Average per day	59	76	84	97	106

“The number stated includes both old and new patients, and indicates not the number of individual cases, but of attendance merely. In the hot months there had been, in addition to the ordinary cases, a large number of fever cases (intermittents and remittents), and a considerable number of dysenteries and diarrhœas. The large number of fevers had caused a great consumption of quinine, though the quantity given to each individual was much smaller than might be required by a European. It is a medicine indispensable here. The Chinese appear to appreciate our treatment, both medical and surgical; and if we had a place for the accommodation of in-patients, I doubt not that our treatment would be more satisfactory.

“The Missionary work in the Dispensary is daily steadily prosecuted, though no case of very decided interest has occurred since I wrote you last; yet I have not failed to observe that, among such a large number of patients, there is generally to be found a few who will listen with considerable interest to the expositions of the Christian religion;

and it is certain that a good number have left the Dispensary convinced of the vanity of idol worship and other heathen practices, though, from their want of religious susceptibilities, they appear to evince no deep conviction of their sins and of their need of the Saviour. A good few have had much instruction in the Dispensary day after day; but how far their practices, after they left the Dispensary, have been modified and influenced by their knowledge of the Christian religion I have no means of judging. One or two others have so far been enlightened as to feel the inconvenience of their positions, where, in the regular performance of their duties, they are required by their superiors to offer incense to idols. Among the poorer class of patients, the one leading idea of providing for the wants of the body—the struggle to live, to obtain a subsistence—seems to absorb every feeling and faculty of the soul, and no demand of *any* religion is at all pressing.

“The number of persons in the service of the Dispensary consists of two Chinese evangelists and one Dispensary coolie, the last recently admitted a member of Dr. Legge’s church. I have no doubt that an occasional supply of medicine will, as it betokens the interest of the people of England in this work, tend much to encourage and stimulate them in their exertions.”

MISSIONARY ORDINATIONS.

MR. ROGER PRICE, late student in the Western College, was ordained to the work of a Christian Missionary in Central South Africa, at Norley Chapel, Plymouth, on Monday, 5th April. After some introductory remarks by the Rev. J. Dennistoun, of Plymouth, the usual questions were asked by the Rev. Aspinal Hampson of Devonport, and the ordination prayer was presented by the Rev. J. M. Charlton, A.M. The Rev. John Pyer, of Devonport, delivered the charge; the Rev. W. R. Noble, of Plymouth, addressed the congregation, and the Rev. M. Slater, of Stonehouse, offered the concluding prayer. The following Ministers also took part in the service: the Revs. G. Short and Miller, and the students of Western College.

Mr. John Mackenzie, late student at Bedford, was ordained to the work of a Christian Missionary in Central South Africa, at Queen Street Hall (temporarily occupied as a place of worship by the Church, under the Rev. Dr. Alexander), Edinburgh, on Monday, 19th April. After prayer by the Rev. William Pulsford, of Glasgow, the Rev. Dr. Harper, Professor of Theology in the United Presbyterian Church, delivered an address on the African race and Africa, as a field for Missions; the Rev. G. D. Cullen, of Edinburgh, having read some extracts from the "Missionary Chronicle," relating to the intended new Missions in Central South Africa, proposed the usual questions; the Rev. William Swan, formerly Missionary in Siberia, offered the ordination prayer; and the Rev. Dr. Alexander delivered the charge, which was founded on Rom. xi. 13. The Rev. Dr. Ewart, from Calcutta, then addressed the audience, and the service was concluded with prayer by the Rev. Alexander Jopp, of Roxburgh-place Free Church.

Mr. William Sykes, late student in the Lancashire Independent College, was ordained to the work of a Christian Missionary in Central South Africa, at Grosvenor Street Chapel, Manchester, on Thursday, 29th April. After reading the Scriptures, and prayer by the Rev. James Gwyther, of Zion Chapel, Manchester, the field of labour was described by the Rev. Holloway Helmore, Missionary from Africa. The Rev. Patrick Thomson, A.M., proposed the usual questions; the Rev. E. H. Weeks, of Harpurley, offered the ordination prayer, and the Rev. Alfred Newth, of the Lancashire Independent College, delivered the charge.

Mr. Thomas Thomas, late student at the College at Brecon, was ordained to the work of a Christian Missionary in Central South Africa, at Bryn Sion, Cwmbach, Glamorganshire, on Tuesday the 11th May. On the previous day, sermons appropriate to the occasion were preached by the Revs. Roger Price, Missionary to Africa; B. Owens, of Merthyr; J. Cunneick, of Aberdare, and D. Stephens, of Glantav. On the Tuesday, the Rev. J. Thomas introduced the candidate; the Rev. W. Roberts, Classical Tutor, of Brecon College, preached; the Rev. N. Stephens, of Sirhowry, proposed the usual questions; the Rev. J. Davies, of Aberaman, offered the ordination prayer, and the Rev. H. Griffiths, of Llanharan, delivered the charge. On the afternoon and evening of the same day, sermons were also delivered by the Revs. H. Jenkins, of Brynmawr; J. Davies, of Taihirwn; J. Evans, of Moendy; H. Oliver, B.A., of Pontypridd, and N. Stephens, of Sirhowy.

DEATH OF THE REV. CHARLES WILSON.

THIS venerable servant of Christ, who first entered upon the Missionary work *sixty* years ago, has at length departed to his rest and reward, at the advanced age of eighty-seven.

The following brief particulars of the deceased are derived from an extended notice of his life and labours, furnished by his son-in-law, the Rev. Geo. Stallworthy, of the Samoan Mission:—

Mr. Wilson having been appointed by the Directors of the London Missionary Society to the service of the South Sea Mission, left England in the “Duff,” on her second voyage, the 20th December, 1798. He shared in all the disappointment, losses and sufferings consequent on the capture of that vessel by the French privateer “Bonaparte,” off Rio Janeiro, the 18th February following; but far from being discouraged, he again left England in May, 1800, and after lengthened detentions on the voyage, reached Tahiti in July, 1801. That was then the only spot in all the vast Pacific where the name Jehovah was heard or known; and not a single native of that, or of any of the myriads of its widely scattered islands, had acknowledged him as his God. What a change has come over the scene during the single Missionary’s life, the termination of which we now record! From the Marquesas to the New Hebrides, and from the Sandwich Islands to New Zealand, the lamp of life now burns, and thousands and tens of thousands have found their way to heaven.

It would be impossible within this brief space, to enumerate the events of Mr. Wilson’s Missionary career; but suffice it to state, that amidst various trials and vicissitudes, he continued during many years to labour with zeal and diligence in the service of his Divine Master, chiefly on the Island of Tahiti. In the year 1842, the Station and district of Matavai, occupied by Mr. Wilson, passed into the hands of the Rev. T. S. M’Kean; and Mr. W., in consideration of his age and infirmity, was superannuated. He remained at Matavai until the 30th June, 1844. On that fatal day, during a skirmish between the French and Tahitians, the excellent and devoted M’Kean, whilst standing on the verandah of his own house, received by a musket ball the instant summons to the presence of his Master. The aged Missionary and his wife were in the house at the sad moment, and felt all the terrible anguish of the occasion. As soon as the battle ceased, the veteran Missionary hastened from the field which the labours and trials of many years had cleared of its indigenous heathen growth, and planted with the trees of holiness and peace, but which the hand of the oppressor had rendered desolate. In a short time the aged couple sailed for the Samoan Islands, where Providence had made ready a home for them in the house of their son-in-law. Mr. Wilson survived his wife about nine years, and after a period of gradual decay, he peacefully entered upon the rest which remaineth for the people of God. He died at Falealili, on the Island of Upolu, the 3rd July, 1857, and was buried in front of the Mission-house on the evening of the same day.

DEATH OF MRS. DARLING.

It is our mournful duty to record the removal by death of the excellent wife of the Rev. David Darling, of Tahiti, who in all the relations of life, as a wife and mother, and as the kind instructress of the people amongst whom she dwelt,

has maintained, during many years, with honour and consistency, her Christian profession.

The Rev. William Howe, in announcing the event, observes :—

“Mrs. Darling, through the kind hand of her heavenly Father, was permitted to enjoy a large measure of health during the long period of seventy years, some forty-five of which, she has been in connection with the Society. Of that time, about forty years have been spent at the Station of Bunaania (Tahiti), quietly and perseveringly training her family, and doing what she could for the temporal and spiritual interests of all around her. * * * Her hospitable and cheerful disposition made it exceedingly pleasant to all the Missionaries in their various travels around the Island. An hour or two, or a night spent at Bunaania, was always both pleasant and profitable. Her readiness for spiritual conversation at all times, showed, not only that the “root of the matter” was in her, but that it was a fruitful root, and which yielded such invigorating applications of Divine truth, as were truly refreshing to all who were capable of appreciating them.”

It was not until December last Mrs. Darling exhibited any particular signs of approaching dissolution, but from that time her health and strength rapidly declined, until the morning of the 12th February, when, having enjoyed many previous foretastes of the glory of the heavenly state, she fell asleep in Jesus.

ARRIVAL ABROAD.

Mrs. Gordon, the wife of Rev. J. W. Gordon, of Vizagapatam, India, January 29th.

ARRIVALS IN ENGLAND.

Rev. Alexander Williamson and Mrs. Williamson, from Shanghae, April 16th.

Rev. Edward Storrow and Family, from Calcutta, April 26th.

Rev. Joseph Mullens, from Calcutta, and Rev. Joseph Edkins, from Shanghae, May 1st.

Revs. William Harbutt and George Drummond, from Samoa, South Seas, May 25th.

Rev. Dr. Legge, from Hong Kong, June 3rd.

DEPARTURES.

Rev. William Jones embarked at Southampton, for Calcutta, February 20th.

Rev. William Moody Blake embarked at Glasgow, for Calcutta, March 6th.

Revs. John Mackenzie, Roger Price, Thomas Thomas, and William H. Sykes, and their respective wives, embarked at Southampton for Cape Town, en route for Central South Africa, June 5th.

Mrs. Bradbury, wife of Rev. James Bradbury, of Berhampore, accompanied by Miss Lea, embarked at Portsmouth, the former for Calcutta, and the latter for Madras, June 15th.

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W. Edgar, Esq. 21 0 0
Mrs. Baldock 20 0 0
Sir W. Cubitt 5 0 0
A Mite 1 0 0

47l. ———

Weigh House.

Mr. T. Robinson 5 5 0
J. Dawson, Esq. 5 0 0
Dr. Cooke 3 0 0
Other Sums 6 12 0

19l. 17s. ———

Mrs. Gray 10 0 0
Miss Grieve 10 0 0
Mr. Hoole 10 0 0
Mr. Noble 10 0 0
Mrs. Vaizey 10 0 0
Dr. and Mrs. Waller 10 0 0
Mrs. F. Smith 5 5 0
W. Cullum, Esq. 5 0 0
F. E. F. 5 0 0
Miss Fuller 5 0 0
Miss Pitcairn 5 0 0
Misses Stiff, per Dr. Waller . 5 0 0
J. Tabor, Esq. 5 0 0
Bedford New Town 5 15 7

Country.

Aberdeen. J. Fleming, Esq. . . 10 0 0

Bath.

Per Rev. R. Brindley.

Collection 18 1 0
T. Thompson, Esq. 10 10 0
J. B. Lillington, Esq. 5 5 0
H. Godwin, Esq. 5 0 0
Mrs. Ames 5 0 0
J. Daniel, Esq. 5 0 0

48l. 16s. ———

Bradford (Wilts) per Mr. R.

Harris 25 0 0

Braintree. Messrs. J. & S.

Porter 10 0 0

Brighton. J. Vallance, Esq. . 25 0 0

Bristol (in addition to 134l. 10s. previously
acknowledged).

Arley Chapel. Rev. S. Hebditch . 80 0 0

Brunswick Chapel.

Rev. E. J. Hartland.

In addition to 50l. otherwise acknowledged.

John Sells, Esq. 10 0 0

R. Fletcher, Esq. 5 0 0

Rev. Mr. and Mrs. Caston . . 5 0 0

Mrs. J. Armstrong 5 0 0

Misses Lunell 5 0 0

Mr. Harding and Family . . . 4 12 0

Rev. W. and Mrs. Wild 3 0 0

Other sums 32 8 6

120l. 0s. 6d. ———

Highbury Chapel.

Rev. D. Thomas, B.A.

Mr. H. O. Wills 50 0 0
Mr. R. Ash 25 0 0
Mr. W. Sommerville 25 0 0
Mr. John P. Budgett 20 0 0
Mr. Henry Brittan 10 0 0
Mr. W. H. Wills 10 0 0
Mr. G. Vallance 10 0 0
Dr. Ash 10 0 0
Mr. R. Leonard, Jun. 5 0 0
Mr. A. Salt 5 0 0
Mr. Waterman 5 0 0
Mr. R. Godwin 5 0 0
Mrs. Payne 5 0 0
Mrs. Norris 5 0 0
Captain Holdsworth 5 0 0
Mrs. T. W. Hill 5 0 0
Mr. Charles Price 5 0 0
Colonel Crawford 5 0 0
Mr. Josiah Williams 5 0 0
Mr. A. N. Langdon 5 0 0
Mr. E. S. Robinson 5 0 0
Mr. J. E. Lunell 5 0 0
Mr. H. O. Wills, Jun. 5 0 0
Mr. G. B. Chick 5 0 0
Other sums 70 13 6

310 13 6

Donations previously entered . 60 0 0

250l. 13s. 6d. ———

Newfoundland Street.

Rev. W. Rose and Friends . . . 50 0 0

Kingswood Tabernacle.

Rev. W. Cuttle and Friends . . . 7 0 0

Zion Chapel.

Rev. G. Wood and Friends . . . 25 12 6

533 6 6

Deduct sum entered twice . . . 20 0 0

513 6 6

Bromley. Rev. G. Verrall and
Friends 9 4 2

Exeter. A Friend, by Rev. D.
Hewitt 20 0 0

Glossop. J. Kershaw, Esq. . . 20 0 0

Halifax. J. Whiteley, Esq. . . 20 0 0

Hawes. R. C. Allen, Esq. . . . 5 0 0

Leeds.

"G." per *Leeds Mercury* . . . 50 0 0

East Parade Chapel.

Miss Wade 5 0 0

Collected by—

Miss Brooke 4 0 0

Mrs. Standish 2 12 6

Miss Crofts and Miss Smith . 1 14 6

Miss M. Horner 1 9 0

Misses A. C. and Jane Baines . 1 10 0

Miss C. E. Baines 1 5 0

Miss Poige 0 15 0

Miss A. Crossley . . .	0	15	0
Miss Lambert . . .	0	15	0
Miss A. Buckle . . .	0	12	0
Miss H. Mackrell . . .	0	12	0
Miss S. Gregson . . .	0	7	6
Miss J. Wheatley . . .	0	4	7
Miss E. Goodall . . .	0	3	10
Miss A. Goodall and H. Cornick	0	12	0

72l. 7s. 11d.

Liverpool.

In addition to 28l. 11s. 6d. previously acknowledged.

W. Crosfield, Esq. . .	50	0	0
C. E. Rawlins, Esq. . .	10	0	0
Mrs. Rawlins . . .	2	2	0
J. Hyndford Rawlins . . .	2	2	0
R. C. Rawlins . . .	2	2	0
Rev. T. Dawson . . .	2	2	0

Sunday Schools.

Great George street . . .	20	12	11
Crescent Chapel . . .	15	13	3
Newington Chapel . . .	3	17	7
Toxteth . . .	5	0	0

113l. 11s. 9d.

Crescent Chapel on account, particulars hereafter . . . 300 0 0

Manchester.

In addition to 890l. previously acknowledged.

J. . .	40	0	0
W. Johnson, Esq. . .	10	0	0
Anonymous at Public Meeting	5	0	0
Mr. J. T. Grafton . . .	5	0	0

Mr. T. G. Hill . . .	5	0	0
Mr. R. Hope . . .	5	0	0
Mr. J. Thompson . . .	5	0	0
Newbury. Mrs. Dryland . . .	5	0	0
Oakhill, per Rev. T. Mann, . . .			
J. Spencer, Esq. . .	20	0	0
H. Spencer, Esq. . .	10	0	0
Rotherham. H. Walker, Esq. . .	50	0	0
Salisbury, Scot's Lane. Rev. . .			
H. J. Chancellor and Friends	88	0	0
Sheffield. A Friend to the Society . . .	20	0	0

Troubridge, on account.

Tabernacle. Rev. T. Mann. . .			
Mr. G. N. Haden . . .	20	0	0
Mrs. Brown . . .	10	0	0
Mr. Kemp . . .	10	0	0
Mr. W. R. Brown . . .	10	0	0
Messrs. Gayton . . .	10	0	0
Miss Gayton . . .	5	0	0
Misses Stancomb . . .	5	0	0
Rev. T. Mann . . .	5	0	0
Mr. Boucher . . .	1	0	0

76l.

Wellington (Somerset). A Friend of India, per Rev. T. Mann	20	0	0
Woolwich. Rev. W. Gill and Friends . . .	5	6	0
Sums under 5l. . .	16	7	

11,212 13 8

Anniversary Collections.

MAY, 1858.

Weigh House Chapel . . .	11	4	5
Fetter Lane Chapel . . .	5	0	0
Surrey Chapel . . .	89	15	7
Tabernacle . . .	64	10	9
Exeter Hall . . .	592	2	4
Finsbury Chapel . . .	12	17	9

MISSIONARY COMMUNION.

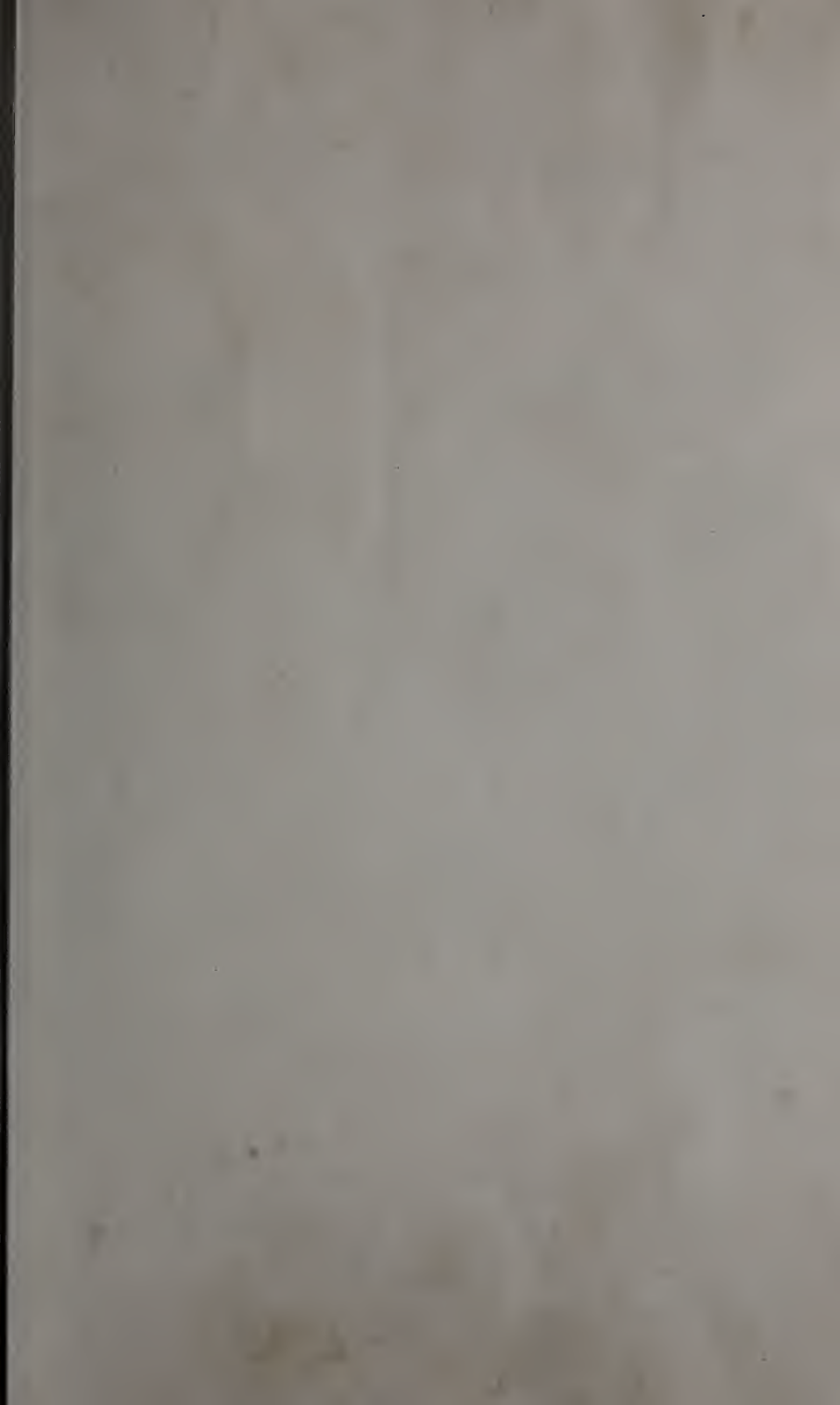
Sion Chapel . . .	4	16	6
Orange Street Chapel . . .	2	14	11
Falcon Square Chapel . . .	7	14	0
Surrey Chapel . . .	7	14	7
Union Chapel, Islington . . .	13	6	2
Stockwell Chapel . . .	6	2	0
Kingsland Chapel . . .	6	8	0
St. Thomas's Sq. Chapel, Hackney . . .	2	9	9
Hanover Chapel, Peckham . . .	13	0	7
Trevor Chapel, Brompton . . .	5	14	7
Greenwich Road Chapel . . .	4	10	0
Westminster Chapel . . .			
Paddington Ch. . .	9	1	3
New Tabernacle . . .	4	14	1
Park Chapel, Camden Town . . .	5	18	7
Abney Chapel . . .	24	0	5
Albany Rd. Chapel . . .	8	3	6
Barbican Chapel . . .	11	0	0
Barnsbury Chapel . . .			

COLLECTIONS, 16th MAY.

Bayswater Craven Hill Chapel . . .	33	13	3
Bedford New Town Chapel . . .	9	15	4
Bethnal Green Meeting . . .	9	0	0
Bishopsgate Ch. . .	22	10	0
Blackheath Chapel . . .			
Brentford, Albany Chapel . . .	2	6	0
Camberwell New Road Chapel . . .	5	16	4
Chelsea, King's Road Chapel . . .			
City Road Chapel . . .	25	8	1
Clapton Chapel . . .	54	17	3
Clapham Chapel . . .	64	12	9
Clarendon Chapel . . .	26	1	4
Claydon's Chapel . . .	24	0	0
Craven Chapel . . .	56	0	0
Croydon Chapel . . .	8	5	10
Deptford Chapel . . .	8	16	9
Ebenezer Chapel, Shadwell . . .	5	14	9
Erlestone Chapel . . .			
Enfield Chase Side Chapel . . .	12	9	0
Esher Street Chp. . .	6	15	0
Falcon Sq. Chapel . . .	19	13	0
Fetter Lane Chapel . . .	5	10	10
Finchley . . .	6	7	1
Finsbury Chapel . . .	18	0	5
Greenwich, Maize Hill Chapel . . .			
Greenwich Road Chapel . . .	7	10	0
Hackney, St. Thomas's Square . . .	23	2	3
Hackney, Old Gravel Pits . . .	38	1	4
Hackney, Pembury Grove Chapel . . .	12	0	0
Hammersmith, Broadway Ch. . .	4	0	10

Haverstock Chapel . . .	19	10	0
Hendon . . .	11	12	2
Highgate . . .	8	5	1
Holloway Chapel . . .	20	19	1
Horbury Chapel . . .	14	13	6
Hornsey Park Chapel . . .	13	5	6
Hounslow . . .	7	13	0
Islington, Canonbury Chapel . . .			
Islington Chapel . . .	7	16	6
Islington, Union Chapel . . .	100	11	1
Islington, Offord Road Chapel . . .	16	8	2
Jamaica Row Chapel . . .			
Kennington, Carlist Chapel . . .	18	0	0
Kenington . . .	43	7	0
Kentish Town . . .	17	5	6
Kilburn . . .	4	0	0
Kingsland . . .	30	0	0
Kingston . . .	8	6	5
Lewisham . . .	12	11	3
Lewisham Road, St. David's Ch. . .	13	19	10
Maberley Chapel . . .	8	0	0
Mactborough Chapel . . .			
Mile End New Chapel . . .	10	10	1
Moia Chapel . . .	4	10	8
Mile End, Latimer Chapel . . .	3	10	4
Mill Hill Chapel . . .	10	0	0
Myddleton Road Chapel . . .	19	3	2
New Broad Street . . .	8	17	7
New College Chapel . . .			
New Court Chapel . . .	4	16	0
Norwood . . .	10	0	0
Orange St. Chapel . . .	9	11	8
Oxenden Street Ch. . .	18	16	9

Park Chapel . . .			
Camden Town . . .	36	12	
Peckham, Hanover Chapel . . .	25	9	1
Plaistow Chapel . . .	4	16	10
Poplar, Trinity Chapel . . .			
Portland Chapel . . .	12	5	6
Poultry Chapel . . .	149	11	6
Putney . . .	7	4	7
Reigate . . .	10	8	3
Richmond . . .	8	8	0
Robert Street Chapel . . .	12	1	6
Southwark Cong. Church . . .	4	14	10
Stepney Meeting . . .	23	12	9
Sydenham . . .			
Tabernacle . . .	17	15	2
Tonbridge Chapel . . .	7	19	7
Tooting . . .	11	9	9
Tottenham . . .	16	10	0
Tottenham Court Road Chapel . . .	15	2	2
Trotteridge . . .	9	0	0
Union Chapel, Harselydon . . .	18	13	9
Walthamstow, York Street Chapel . . .	28	0	0
Wandsworth . . .	7	2	6
Wardour Chapel . . .	5	6	5
Weigh House Ch. . .	45	5	6
Wells St. Chapel . . .	9	5	9
Westminster Chapel . . .			
Whitefield Chapel . . .	6	17	3
Woolwich, Ebenezer Chapel . . .	5	16	0
York Road Chapel . . .	22	16	11



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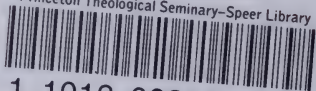
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